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## PREFACE

This 'Survey of Dialogue between Christians and Muslims' aims at acquainting the Muslim reader with some basic information required to understand and follow the flow of events and themes of exchange which underly the dialogue between Christians and Muslims during the recent past.

The 'Survey' serves as a brief introductory description of dialogue to a collection of the main 'Guidelines for Dialogue' adopted by Christian institutions and organizations, and a collection of 'Statements and Resolutions' adopted at various dialogue encounters. Both collections have been edited and published separately by the Islamic Foundation.\* It is hoped that the present collection of 'Documents on Christianity and Christian Muslim Relations', as well as other papers on Christian-Muslim relations, will be of value to both Christians and Muslims, but in particular for Muslims in direct contact with Christians on various occasions.

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\*Two of the Islamic Foundation Seminar papers are also related to this field. They are: Denffer, Ahmad von, *Christians in the Qur'ān and Sunnah*, Leicester, 1979; and Denffer, Ahmad von, *Some Reflections on Dialogue Between Christians and Muslims*, Leicester, 1980.

## I. CHRISTIANS AND MUSLIMS

Dialogue between Christians and Muslims dates back to the times of the earliest co-existence of Christian and Muslim communities and the reports on the visit of the Christians from Najran to the Prophet of Islam in Madina amply illustrate the fact that enquiries about 'what do you believe?' were an essential feature of this first 'organized' Christian-Muslims encounter, apart from the political implications of the meeting.<sup>1</sup> Many more encounters of such a nature, combining exchange of religious views with assigning a political status to Christians were to follow with the spread of Islam into many areas, which were at that time fully Christianized. One of the better-known incidents is the meeting between Caliph 'Umar and the political as well as religious leaders of then Byzantine Jerusalem.<sup>2</sup> But similar occasions must have been numerous when the Muslim military commanders met the leaders of the Christian communities in Syria, Palestine, Egypt, the fertile crescent, North Africa, Nubia, Abyssinia, Spain and Eastern Europe. Details about the spread of Islam into these Christian lands need not be related here.<sup>3</sup> Suffice to say that in all these areas, people gradually adopted Islam at the expense of Christianity, a development which Christians in areas which Islam had not reached, naturally considered as frightful and dangerous. Although Christian communities continued to exist in Muslim lands (the Copts of Egypt and the Lebanese Christians are the most prominent examples) throughout the Middle Ages until today, no expression of Islam and no Muslims could survive in those areas Christian rulers were able to reconquer. Thus, Andalusia, once a centre of Muslim civilization, was 'purified' from Muslims and so was Southern Italy. Roughly two centuries of Crusader rule in Palestine were a time of severe hardship for the local Muslims, who in many cases

were simply massacred in the name of Christ.

Nevertheless there were throughout medieval history Christians and Muslims not only meeting on the battlegrounds but a number of scholars and theologians who discussed the faith and creed of the other, normally setting out from his own premises and often employing a somewhat polemic approach.<sup>4</sup> In the West, where Arabic was not widely understood, knowledge about Islam was rather poor and often confused, although some individual Christians such as Raymond Lull (13th century) and Nicolas of Cusa (15th century) made serious efforts to understand Islam.<sup>5</sup> With the maritime expansion of the Iberian naval powers and the Ottoman campaigns into Eastern Europe, warfare continued to dominate Christian-Muslim relations, and heavily influenced Christian views about Islam. The subsequent colonial expansion of the Western nations opened wide the doors for missionary enterprises which generally started from the assumption that Islam was false and evil and that Muslims had to be rescued for Christ. However, often Christian missionaries were more successful in 'Westernizing' oriental Christians, as, in particular, the case of Lebanon suggests.

The end of the colonial era also meant the end of a particular era for the Christian churches, although perhaps mission and colonialism did not always go hand in hand. Nevertheless, the political independence of the colonies brought about the creation and growth of many non-Christian nations, which often viewed the churches as agents of the West and hence aimed at curbing Christian influence, particularly if it had strong outside support. While the links between Western churches in Africa and Asia continued to exist, and often the centre of power of obstacles began to arise, ranging from such mundane matters as triple visa application forms for missionaries, to the rebellious mood of some Third World theologians who felt that after political independence from the Western nations, freedom from Western domination, culturally, intellectually and even in the realm of spiritual matters, must now be sought.

The Christian churches had to respond to all these developments, and in fact the process of response is still continuing. However, 'what can certainly be claimed is that Christianity

is far less complacent today than when it treated Christianity and civilization as two sides of the same coin and assumed that the two went together everywhere.’<sup>6</sup> At this point, let us make a mental note in view of this overall change with which the churches are confronted both from within and from outside. The question of how Christians now relate to non-Christians and the particular question of how they relate to Muslims, although of the highest priority to Muslims, are among many other questions that may puzzle Christians and perhaps disturb them. The wide area of Christian-Muslim relations, in which such diverse phenomena as aggressive missionaries and humble dialoguers can be met with, is but one of the many disturbing issues that Christians have to look at afresh in these times. Hence Muslims, should be patient with Christians, and show calmness when looking into one of the more recent aspects of Christian-Muslims relations: the dialogue between Christians and Muslims.

Finally, it appears from the historical development of modern inter-religious dialogue that dialogue is – with few exceptions – a phenomenon which originated in Western (i.e. European and American) Christianity and also gained momentum there. While non-Western (i.e. African, Asian and Latin American) Christian churches since the era of independence for former colonies have increasingly made their presence felt in Christian thought and theology, and while non-Western Christians did play some part in giving encouragement and support to Western Christians eager to enter into a different kind of relationship with adherents of non-Christian faiths, it can nevertheless be claimed that the urgency for such a different relationship was felt much stronger in certain Western Christian circles.

Western Christians, not least through their experience from decades of missionary efforts among Muslims, which in almost all cases turned out to be frustrating, came to realize that knowledge about non-Christian religions and also about Islam among their own co-religionists was far from satisfactory, and even many of their so-called specialists had not succeeded in studying and describing a non-Christian faith in a way acceptable to adherents of that faith. Dialogue, in this context, could then open a new area of inter-religious

encounter, which would allow Western Christians to learn more about and especially learn more from non-Christians.

Asian and African Christians on the other hand, although often distrusted by Muslims because of their alleged or apparent links with the colonial masters, had lived together with Asian and African Muslims for generations. They were usually familiar with many Muslim customs and did have an insight – to some extent at least – into the Muslim faith. Although not every one of them would be well acquainted with Islam in detail, the general approach towards Islam and Muslims differed greatly from the approach of the Western Christians<sup>7</sup> to whom Islam was totally alien.

Another reason for the increasing interest of Western Christians in Christian-Muslim dialogue is the recent influx of Muslims into the Western world. In almost all Western countries Muslims now form sizeable minorities and, for the first time in history, Europeans and Americans find the opportunity to live in day-to-day contact with Muslims.<sup>8</sup>

#### Notes:

1. For a brief analysis of this historical event, see Denffer, Ahmad von, *Christians in the Qur'ān and Sunnah: An Assessment from the Sources to Help Define Our Relationship*, Leicester, 1979, pp.21–9; for a Christian's conclusions, see Slomp, Jan, 'The Meeting of the Prophet Muhammad with Christians from Najran and the Present Muslim-Christian Dialogue', *Al-Mushir*, 17, 8–12 (1976), pp.227–34.

2. For a brief account see Tibawi, A.L., *Jerusalem, Its Place in Islam and Arab History*, Beirut, 1965, pp.7–8.

3. See Arnold, T.W., *The Preaching of Islam*, Lahore, 1961, especially chapters 3–6.

4. See Ducellier, A., *Le Mirroir de l'Islam*, Paris, 1971.

5. See the study of Daniel, N., *Islam and the West*, Edinburgh, 1960.

6. Warren, Max, 'The Encounter of Islam and Christianity in the 20th Century', *The Islamic Quarterly*, 13, 2 (1969), pp.102–11, here p.105.

7. (e.g. see Doi, A.R.I., 'Dialogue and/or Conversion in Africa: An Islamic Viewpoint', *Al-Ameen*, 5, 8 (1978), pp.7–11) See also: Sanneh, L. in: *The Islamic Review*, 65, 260 (1976), pp.423–4.

8. Note the number of conferences organized by the Christian institutions engaged in dialogue on themes like 'Islam in the West'; see part II, 6 of this survey.

## **II THE INSTITUTIONS OF DIALOGUE**

It can be said without reservation that the most important event for the Roman Catholic Church during the 20th century has been the Second Vatican Council, held in Rome in the mid-sixties, when the Roman Catholic Church's attitudes to numerous issues were re-defined. On the other hand, the 1948 formation of the World Council of Churches (WCC) and its subsequent gaining of momentum must be seen as the key event of this century for non-Catholic Christianity. Both the Vatican and the WCC have paid attention to the question of relationships with non-Christians generally and with Muslims in particular.

### **1. The Secretariatus Pro Non-Christianis**

At the time of the Declaration of 'Nostra Aetate' on the Roman Catholic Church's relation to non-Christian religions<sup>1</sup> as a part of the Second Vatican Council's efforts to redefine the stand of the church in the modern world, a number of Roman Catholic theologians and missionaries with experience in dealing with Islam and Muslims began to think about practical ways of implementing the Nostra Aetate declaration on Muslims, and soon afterwards in 1966, a first 'Guideline of Dialogue with Islam' was published in the Bulletin of the Secretariatus Pro Non-Christianis (SpNC).<sup>2</sup>

The SpNC<sup>3</sup> was formally established in 1964, with a Cardinal at its head (at present Cardinal Pignedoli)<sup>4</sup> and run by a Secretary (at present Mgr. Rossano). The SpNC has various departments dealing with various religions, and the section on Islam is presently headed by the Syrian Pater Abu Mukh.

The SpNC now exists side by side with many other Roman Catholic institutions taking an active interest in non-Christ-



ians and especially Muslims, such as the various mission organizations – first and foremost the ‘White Fathers’, the Pontifical Institute for Arab Studies, a highly specialized training centre for missionaries going to Muslim lands, and other institutions of this kind.

When the SpNC was formed, there was no intention to replace these well established bodies. Rather a new institution was called for to help to ‘promote mutual understanding between men of different religions. An effort would be made to acquire an objective knowledge of different spiritualities and of the different ways the human mind expresses its approach to God.’<sup>5</sup> These aims could apparently not be reached by means of the established institutions.

Later on the objectives of the SpNC were defined somewhat more specifically in the following way: ‘The specific task of the Secretariat is to meet with men as religious persons. [1] The specific task of the Secretariat is dialogue with the religious men of the world. We limit ourselves on purpose to the religious aspects of men, therefore the very field of our dialogue and our point of contact with others is the religious experience that is the quest for an absolute, which transcends the empirical experience and throws a special light on human life and activity. [2] This option of the “Homo religiosus” has been done on the basis of a definite theological evaluation of religiosity and a positive estimation of the fundamental religious experience, originated in the creation of man as “imago dei”.’<sup>6</sup>

Initially the SpNC sought to work among Christians and to prepare them for meeting Muslims. A regular ‘Bulletin’ informing on relations with non-Christians is produced three times annually and a number of books for Christians on ‘Guidelines for Dialogue’ with various religions have been published, among them *Guidelines for Dialogue Between Muslims and Christians* in 1969.<sup>7</sup> A number of other publications on religious themes were also prepared.

Encounters with Muslims were soon to follow, and the SpNC received a number of Muslim visitors and also visited Muslims in various parts of the world. It will be seen from the survey on dialogue<sup>8</sup> that the relationship between the SpNC and Muslims exists mainly on the level of ‘state’ or other

official bodies, such as Ministries and Departments for Religious Affairs, and the contacts of the SpNC are hence somewhat limited to Muslims in official positions of political and administrative power. However, various local Roman Catholic initiatives meet Muslims on other than 'official' levels and the SpNC is collaborating with such bodies in various ways, e.g. in West Africa.<sup>9</sup>

## **2. The Sub-Unit 'Dialogue with Peoples of Living Faiths and Ideologies' (DFI) of the World Council of Churches<sup>10</sup>**

Just as the Roman Catholic Church has its various mission organizations and co-ordinating bodies normally dealing with non-Christians, the non-Catholics have similar institutions, and various mission agencies are working among Muslims to date. The World Council of Churches has a 'Division of World Mission and Evangelism', the members of which, during a Christian consultation on Islam and Muslims at Broumana (Lebanon)<sup>11</sup> together with other Christians engaged in mission among Muslims, 'acknowledged the validity of dialogue, not as an alternative to mission, but as the proper mood and even one proper mode of mission'.<sup>12</sup>

Soon afterwards, on the occasion of the 1969 Canterbury meeting, the 'Division of World Mission and Evangelism' formally established the Sub-Unit 'Dialogue with Peoples of Living Faiths and Ideologies' (presently headed by Dr. S.J. Samartha), which was incorporated into the WCC 'Programme Unit One' (Faith and Witness) together with other existing units, among them 'World Mission and Evangelism'.

As in the case of the SpNC, the DFI was not meant to replace missionary bodies, but rather to supplement them and to fulfil needs which the conventional bodies could not cater for. The WCC Central Committee formulated a policy statement on dialogue, to set the frame for the DFI's work.<sup>13</sup> Here it is stated that 'dialogue is concerned with much more than talking together. It is a process in which individuals and communities learn to lose their fear and distrust of each other and enter into a new confidence. It is thus a dynamic contact of life with life, concerned with living together and acting

together.’<sup>14</sup> Lately the DFI has itself formulated ‘Guidelines recommended to the Churches for Study and Action’. These were accepted by the WCC Central Committee in 1979, and now stand as the latest DFI position on the subject.<sup>15</sup> Here a ‘dialogue in action’ has once more been stressed.<sup>16</sup>

The DFI began to organize a number of international consultations with peoples of other faiths and the ‘Islam Desk’ of the DFI (presently headed by Dr. J.B. Taylor) arranged for the first major Christian-Muslim dialogue in Broumana (Lebanon) in 1972.<sup>17</sup> The Broumana participants formulated some ‘Guiding Principles for Dialogue’.<sup>18</sup>

The DFI has no regular bulletin of its own, but publishes more or less regularly in the established WCC organs.<sup>19</sup> It has also published a number of books, containing conference proceedings of the various meetings.<sup>20</sup>

In contrast to the SpNC, the DFI’s policy, as can be concluded from its activities, has been to call upon individual Muslims inclined towards a relationship with Christianity rather than official representatives of Islam. Hence, some of the Muslim participants in WCC sponsored dialogues are from the periphery of the Islamic mainstream. Lately some contacts on the institutional level have also been sought, as the question about the ‘legitimacy’ of the individual Muslim to speak for ‘Islam as such’ often arose.

Another feature of the DFI’s work has been to try to involve Muslims at the planning stage of future events. On such occasions, statements about the nature of dialogue are also made,<sup>21</sup> in order to ensure that Muslim interests are heard from the very beginning. Similar to the SpNC, the DFI also collaborates with bodies operating at local level<sup>22</sup> and maintains contacts with other institutions engaged in various kinds of activities with regard to non-Christians generally and to Muslims in particular.

### **3. Non-Church sponsored dialogues**

Apart from the initiatives taken by the SpNC and the WCC-DFI, a number of initiatives in Christian-Muslim dialogue have been taken by non-church related organizations. It is mainly in this area where Muslims have been more

actively engaged in calling for meetings and the organizing of an international conference. As early as 1954 the 'First Muslim-Christian Convocation' was held in Bhamdoun (Lebanon) upon the initiative of the 'American Friends of the Middle East'.<sup>23</sup> This meeting was attended by about 40 Christians and 30 Muslims, from various parts of the world, and the participants agreed to establish the 'World Fellowship of Muslims and Christians.' The second convocation was scheduled for 1956, but apparently never took place. Today the most prominent of such initiatives are the 'Islamic Christian Congress, Cordoba' which has been organized twice so far by the Spain-based 'Association for Muslim-Christian Friendship';<sup>24</sup> the 'Recontre Islamo-Chretien' held twice so far in Tunis and sponsored by the CERES;<sup>25</sup> and the 'Seminar on Islamic-Christian Dialogue' called for by the Arab Socialist Union of Libya.<sup>26</sup>

#### **4. Local initiatives**

A great number of local initiatives in Christian-Muslim dialogue have developed over the past decade or so in many parts of the world, often with involvement of church agencies, but sometimes also on a rather spontaneous basis. In fact, such local initiatives appear to have a much longer history than the 'organized' dialogue meetings on a more international level. Roman Catholic Christians like to point out that they had already succeeded in the 1950s in establishing regular meetings between Christians and Muslims in Cairo at what was called the 'Dar al Salam'. The local initiatives are too numerous to be dealt with here in detail. Suffice to say that in areas as far apart as the Philippines,<sup>27</sup> the Maghrib,<sup>28</sup> India,<sup>29</sup> Indonesia,<sup>30</sup> Pakistan,<sup>31</sup> West Africa,<sup>32</sup> and France,<sup>33</sup> as well as other parts of the world, Muslims and Christians do meet on various occasions and in different circumstances, and often these encounters are in some way related to the 'more official' dialogue of the supra-national kind.

A special kind of local initiative are purely academic meetings, where sometimes guest speakers from abroad participate.<sup>34</sup> Here the activities of the various Christian

Study Centres with programmes on Islam and/or Christian Muslim Relations also deserve to be mentioned. Generally speaking those centres, such as the Hartford Seminary Foundation, the Selly Oak Colleges, the Henry Martyn Institute, etc. are missionary institutions which in the recent past have either included Christian-Muslim dialogue in their range of study and activities or have created special institutions for this purpose (e.g. the 'Task Force on Christian Muslim Relations' at the Hartford Seminary, the 'Centre for the Study of Islam and Christian Muslim Relations' at the Selly Oak Colleges).

## **5. Multi-lateral initiatives**

Apart from the 'bilateral', i.e. Christian-Muslim encounters, a number of organizations and structures have developed which aim at bringing together peoples of many faiths and ideologies. Here we restrict ourselves to naming the more prominent ones, where Muslims, although mostly few in number, have participated in meetings with people of all other religions, such as Buddhists, Hindus, Jews, etc.

The American-based 'Temple of Understanding' first called for such an international and inter-religious gathering in the 1960s calling for world peace.<sup>35</sup> The 'World Conference for Religion and Peace' has held three assemblies so far, the last in 1979 in the United States.<sup>36</sup>

The WCC has held two multi-religious consultations, where Muslims participated. The first was in 1970 in Ajaltoun (Lebanon)<sup>37</sup> and the latter in Colombo (Sri Lanka) in 1974.<sup>38</sup> Meetings aiming specifically at involving Jews, Christians and Muslims have been held in the past in Senanque (France),<sup>39</sup> Lisbon (Portugal),<sup>40</sup> and annually at Bendorf (West Germany).<sup>41</sup>

## **6. Meetings on Islam and Muslims without Muslim participation**

These meetings do not belong to the realm of Christian-Muslim dialogue proper, but I wish to draw the reader's attention to some of them since they are in one way or the

other decisive for the overall development in Christian-Muslim relations. Many of these meetings are the annual assemblies of mission societies, whose missionaries aim at converting Muslims to Christianity. Other than that, some conferences, both Roman Catholic as well as ecumenical, have been held from time to time, where matters of strategy and policies were discussed and agreed upon. The Vatican held such a meeting about Muslims in Europe in 1977 at Luxemburg and the Council of European Churches sponsored a consultation on 'The Church and Muslims in Europe' (Salzburg, February 6-11, 1978) where internal discussion about church projects with regard to Muslims in Europe took place. A small number of Muslim specialists were invited to serve as 'resource persons'.<sup>42</sup>

The WCC has discussed its stand with regard to non-Christians on various occasions: the Zurich meeting of 1970;<sup>43</sup> the meeting at Addis Ababa;<sup>44</sup> at Chiang Mai (Thailand);<sup>45</sup> and at the January 1979 WCC Central Committee Meeting in Jamaica a new set of guidelines for dialogue were adopted.<sup>46</sup> Recently another consultation for Christians only was held in Kenya, where the latest developments in Christian-Muslim relations were evaluated and some thinking about its future took place.<sup>47</sup>

## **7. Muslims in dialogue**

So far Muslims have not developed any institutions specifically for dialogue, and the sole research project on 'Studies in Christian-Muslim Relations' has been undertaken by The Islamic Foundation in a pioneering effort. The various Muslim institutions which have responded to the Christian call for dialogue and encounter are listed under the respective headings in Part III of this survey. A brief description and analysis of Muslim participation in Christian-Muslim Dialogue can be found in my Seminar Paper, 'Some Reflections on Dialogue between Christians and Muslims'.<sup>48</sup>

## Notes:

1. See Dialogue Documents, Part II, Text No. 1.
2. See Dialogue Documents, Part II, Text No. 2.
3. For details see *Islamo-Christiana*, I, Rome (1975) pp.87–95; *Encounter*, Rome (1974).
4. Cardinal Pignedoli was previously the Secretary of the 'Congregation for the Evangelization of Peoples' which is the main co-ordinating body for Roman Catholic missionary work.
5. *Islamo-Christiana*, I (1975), p.88.
6. Rossano, as quoted in *Islamo-Christiana*, I, Rome (1975), p.89. See also: Humbertclaude, P., 'Precisions sur la nature et le role du Secretariat pour les Non-Chretiens' in *Bulletin SpNC* 4 (1969), pp.76–95.
7. See Dialogue Documents, Part II, Text No. 3.
8. See Part III of this study.
9. As explained in *Islamo-Christiana*, I, Rome (1975), p.91. For the position of such a group in France, see Dialogue Documents, Part II, Text No. 7; an evaluation of the past decade of dialogue by a Roman Catholic spokesman can be found in *Pro Mundi Vita Bulletin* 74, 1978. See also: *Encounter*, Rome (1980), pp.61–2.
10. See the brief description in *Islamo-Christiana*, I, Rome (1975), pp.97–102.
11. See *International Review of Missions*, 55 (1966), pp.401–4.
12. *Islamo-Christiana*, I, Rome (1975), p.97.
13. See Dialogue Documents, Part II, Text No. 4.
14. See Dialogue Documents, Part II, Text No. 4, 14; note the difference in approach as compared with the SpNC where the 'religious aspects of man' have been referred to as the main area.
15. See Dialogue Documents, Part II, Text No. 8.
16. *Ibid.*, 30.
17. For details of the Conference programme of the DFI with regard to Islam, see Part III of this study.
18. See Dialogue Documents Part II, Text No. 5.
19. Such as *International Review of Missions*, *Ecumenical Review*, *EPS*, etc.
20. Specifically relating to Christian-Muslim dialogue are: Samartha, S.J. and Taylor, J.B. (eds.), *Christian-Muslim Dialogue, Papers from Broumana*, Geneva, 1973; and Taylor, J.B. (ed.), 'Christians Meeting Muslims', WCC papers on *Ten Years of Christian-Muslim Dialogue*, Geneva, 1977.

21. See Dialogue Documents, Part II, Text No. 9.
22. The Anglican Church, which produced a 'code of practice' for Christian-Muslim relations, is a case in point; see Dialogue Documents, Part II, Text No. 7.
23. See: The Proceedings of the First Muslim Christian Convocation, published by the Editors, Continuing Committee on Muslim-Christian Cooperation, New York 1956; see also: Jung, M. (et al.), *Relations Among Religions Today*, Leiden, 1963, pp.162-4.
24. For a brief outline, see Part III of this study; the declaration of the first Congress can be found in Dialogue Documents, Part III, Text No. 2.
25. For a brief account, see Part III of this study.
26. For a brief account, see Part III of this study; text of the final declaration can be found in Dialogue Documents, Part III, Text No. 4.
27. *Bulletin*, 30, pp.214-17; See Dialogue Documents, Part III, Text No. 6, for the Memorandum of Christian-Muslim Dialogue.
28. *Bulletin*, 39, pp.198-204; 30, pp.223-40.
29. *Bulletin*, 3 (1969), pp.20-8; 39, pp.240-1; *Die Katholischen Missionen*, pp.3-79, 81-4.
30. *Bulletin*, 30, pp.14-17; see also Samartha, S.J., *Dialogue Between Men of Living Faiths*, Geneva, 1971, pp.75-80.
31. *Bulletin*, 30, pp.218-22.
32. *Bulletin*, 39, pp.248-51. For Mali see: *Islam-Christianity*, 5, Rome (1979), pp.147-70; for Nigeria, *ibid.*, pp.171-92.
33. *Islam-Christianity*, 4, Rome (1978), pp.175-86, and 5, (1979), pp.263-5.
34. For example, the Symposium, Beirut, 1967, on 'God and Man in Contemporary Christian and Islamic Thought', see the two books edited by C.H. Malik, Beirut, 1970; or the Modling Seminar on 'The God of Christianity and Islam', *Islam-Christianity*, 4, Rome (1978), pp.207-11; see Part III of this study for details.
35. See also: Masson, J., La deuxième conference du 'Temple of Understanding', *Bulletin*, 5 (1970), pp.88-95.
36. See the various issues of *World Faith*, a journal published by the Conference; the papers of some of the previous assemblies have been published by Homer, A. Jack, *Religion for Peace*, New Delhi, 1973, ed.; *World Religions and World Peace*, Boston, 1968; Lucke, Maria A. (ed.), *Neue Perspektive des Friedens*, Wuppertal, 1975.
37. See Samartha, S.J. (ed.), *Dialogue Between Men of Living Faiths*, Papers presented at a Consultation held at Ajaltoun, Geneva, 1971.



38. See Samartha, S.J. (ed.), *Towards World Community: The Colombo Papers*, Geneva, 1975.
39. *Islamo-Christiana*, 4, Rome (1978), pp.225–30; see also pp.223–5 on the Fraternite D'Abraham, Working for Jewish-Muslim-Christian Encounters in France.
40. *Islamo-Christiana*, 4, Rome (1978), pp.236–42.
41. *Ibid.*, pp.230–1.
42. Among them were Dr. Smail Balic (Austria) and Dr. Ali Merad (France); for details see *Islamo-Christiana*, 4, Rome (1978), pp.211–14.
43. See Samartha, S.J., *Living Faith and the Ecumenical Movement*, Geneva, 1971, pp.33–46.
44. *Ibid.*, pp.47–56; see Dialogue Documents, Text No. 4.
45. See Samartha, S.J., *Faith in the Midst of Faith: Reflections on Dialogue in Community*, Geneva, 1977; see also Mildenerberger, *Denkpause im Dialog*, Frankfurt, 1978.
46. See Dialogue Documents, Part II, Text No. 8.
47. See W.C.C. Exchange, No.6, 1979.
48. Denffer, Ahmad von, *Some Reflections on Dialogue Between Christians and Muslims*, Seminar Paper No.10, The Islamic Foundation, Leicester, 1980.

### III. CHRISTIAN-MUSLIM DIALOGUE – A ‘CALENDAR OF EVENTS’ (1968–1979)

This ‘Calendar of Events’ covering the years 1968–1979 aims at acquainting the reader with the basic information required to follow the flow of events and themes of discussion that formed the basis for the past decade of Christian-Muslim dialogue. The material has been arranged for easy reference in the following way:

1. Theme
2. Date
3. Place
4. Sponsored by
5. Number of participants (C = Christians; M = Muslims)
6. Papers presented/topics discussed
7. Names of Muslim participants
8. Sources containing more details.\*

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\*‘Dialogue Documents’ is here used as an abbreviation for *Documents: Dialogue Between Christians and Muslims*, Parts I–III, ed. Ahmad von Denffer, Leicester, The Islamic Foundation, 1980. See also: *Pro Mundi Vita Bulletin*, 74 (1978), and *Christians Meeting Muslims: WCC Papers on 10 years of Christian-Muslim Dialogue*, Geneva, 1977.

# 1. PREPARATORY MEETING

2. 4–7 March, 1968.
3. Geneva.
4. World Council of Churches.
5. C: ? M: 2.
6. Three papers read on the subject of Dialogue.
7. N. Kassim (Egypt); A.K. Jolshani (Pakistan).
8. Moubarac, Y., *Pentalogie – Islamo-Chretienne*, Beirut, 1973, Vol. 3, p.221.

# 1. MUSLIM-CHRISTIAN CONSULTATION

2. 2–6 March, 1969.
3. Cartigny, Switzerland.
4. World Council of Churches (Commission Faith and Order).
5. C: ? M: ? (total 22).
6. Presentation of three papers by both Christians and Muslims on: The Word of God and the Holy Scripture; Religion in the Technical World; Perspectives for Christian-Muslim Dialogue and Defining the Need for Dialogue and its Tasks in an Aide Memoire.
7. M. Beheshti (then Imam of Hamburg Islamic Centre); H. Mones (then Director of Madrid Islamic Centre); H. Boubakeur (then Director of Paris Islamic Centre); H. Saab (Lebanon).
8. *The Ecumenical Review*, 21, 3 (1969), pp.270–1; *The Bulletin of Christian Institutes of Islamic Studies*, 3, 3–4 (1970), pp.54–9; Moubarac, Y.: *Pentalogie – Islamo-Chretienne*, Beirut, 1973, Vol. 3, pp.221–7.

1. DIALOGUE BETWEEN MEN OF LIVING FAITHS
2. 16–26 March, 1970.
3. Ajaltoun, Lebanon.
4. World Council of Churches (DFI).
5. C: 28; M: 3 (Buddhist: 4; Hindus: 3).
6. Presentation of papers on the theme of dialogue between followers of various faiths, among them papers on Understanding and Experience of Muslim-Christian Dialogue and Dialogue between Muslims and Christians in Indonesia and its Problems.
7. A. Mukhti Ali (Indonesia); H. Askari (India); H. Saab (Lebanon).
8. Samartha, S.J. (ed.), *Dialogue Between Men of Living Faiths*, Geneva: World Council of Churches, 1971.

1. VISIT OF AN EGYPTIAN DELEGATION TO THE VATICAN
2. 16–20 December, 1970.
3. Vatican City.
4. Egyptian delegation and S.P.N.C.
5. C: ? M: ?
6. A 'Get to Know' visit with no academic programme.
7. M. Taufiq Uwaida (then Secretary General of Supreme Council of Islamic Affairs, Cairo) and others.
8. *Bulletin*, (1971), pp.16, 43–6.

1. THE QUEST FOR HUMAN UNDERSTANDING AND CO-OPERATION
2. 12–18 July, 1972.
3. Broumana, Lebanon.

4. World Council of Churches (DFI).
5. C: 25; M: 23.
6. Christian and Muslim papers on various aspects of the following main topics: Religions, Nations and the Search for a World Community; Truth, Revelation and Obedience; Community Relationship Between Christians and Muslims; Prayer and Worship.
7. M.O.A. Abdul (Nigeria); M. Ali (then Minister of Religious Affairs), (Indonesia); M. Ali (Tanzania); Z.A. Ansari (Pakistan); H. Askari (India); M. Ayyub (Lebanon); Z.H.M. Berri (Egypt); B.A.R. Braimah (Ghana); A.E. Hilal Dessouki (Egypt); S. Haidar (Lebanon); M. Haque (India); A. Harjono (Indonesia); S.A. Hussain (India); M. Hussain (Pakistan); N. Masoodi (Indonesia); A. Merad (Algeria); H. Mishabi (Lebanon); M. Abdul Rabb (Bangladesh); H. Saab (Lebanon); Imam Musa Sadr (Lebanon); Subhi Saleh (Lebanon); M.H. Siddiqi (India).
8. Samartha, S.J. and J.B. Taylor (eds.), *Christian-Muslim Dialogue: Papers from Broumana*, Geneva, 1973; Dialogue Documents, Part III, Text No. 1.

1. TOWARDS WORLD COMMUNITY: RESOURCES AND RESPONSIBILITIES FOR LIVING TOGETHER
2. 17-25 April, 1974.
3. Colombo, Sri Lanka.
4. World Council of Churches (DFI).
5. C: 24; M: 10 (Hindus: 8; Buddhists: 8; Jews: 4).
6. Presentation of various papers, among them The Universal Aspects of Islam; Islam and the World Community; Co-operation and Resource Mobilization.
7. Z.I. Ansari (Pakistan); M. Ali (Indonesia); H. Askari (India); B.A.R. Braimah (Ghana); M. Haque (India);

M. Jayah (Ceylon); M. Mohagheghi (Iran); H. Saab (Lebanon); M. Talbi (Tunisia); A. Moeen Umar (Indonesia).

8. *Study Encounter* 10, 3 (1974), pp.1–14; Samartha, S.J. (ed.), *Towards World Community*, Geneva: World Council of Churches, 1975.

1. THE UNITY OF GOD AND THE COMMUNITY OF MANKIND: BETWEEN AFRICAN MUSLIMS AND AFRICAN CHRISTIANS IN WORK AND WITNESS
2. 17–21 July, 1974.
3. Legon, Ghana.
4. World Council of Churches (DFI).
5. C: 11; M: 9.
6. Discussions on themes like Common Ground, Consensus and Responsibilities; The Community and the Individual; Religious Education and Hospitality; Medical Ethics and Religious Propaganda; Family Life and Religious Tolerance; Dialogue.
7. M.O.A. Abdul (Nigeria); A. Sukha (Ghana); Ben Yunusa (Ghana); L. Futar (Ghana); S.A. Kamal (Ghana); M. Mahdi (Sierra Leone); M. Talatu (Ghana).
8. *Study Encounter* 11, 1 (1975), pp.1–5.

1. VISIT OF AN SPNC DELEGATION TO EGYPT
2. 9–16 September, 1974.
3. Supreme Council of Islamic Affairs, Cairo.
4. Supreme Council and SPNC.
5. C: 8; M: 8.
6. Return of the Egyptian Delegation's visit to Rome (December 1970); a 'Get to Know' visit with two themes discussed: Youth: the place of religion and the role of

family in religious education; Peace in society is the fruit of spiritual values.

7. T. Uwaida (Head of Supreme Council); H. Haridi (Egypt); H. Al Houfi (Egypt); Gama el-Fendi (Egypt); N. Attala (Egypt); Osman Amin (Egypt); Abdal Ghani Abdel Khalik (Egypt); M. Ragi el-Qadi (Egypt); S. Sabri (Egypt).
8. *Bulletin* (1975), pp.28–9, 174–80; SPNC: Christian-Muslim Encounters and Congresses.

1. FIRST INTERNATIONAL ISLAMIC CHRISTIAN CONGRESS AT CORDOBA
2. 10–15 September, 1974.
3. Cordoba, Spain.
4. Asociacion Para La Amistad Islamo-Cristiana (Association for Muslim-Christian Friendship in Spain).
5. Approximately 100.
6. Various papers and discussions on the following main themes: A Christian Presentation of Islam as Religion in a Way a Muslim would Acknowledge; A Muslim Presentation of Christianity as Religion in a Way a Christian would Acknowledge; Reciprocal Implications of the Political Expansion and of Religion; Crisis of Faith and Experiences in Religious Education in Islam and Christianity; Common Areas where Muslims and Christians could Collaborate.
7. A. Bakr (Tunisia); A. al-Aziz Kamal (then Vice Premier of Egypt); M. al-Mubarak (Saudi Arabia); S. Abdel Fatta Ashur (Egypt); A. Jalil Temimi (Tunisia); A.B. Abdulla (Morocco); A. Shalabi (Egypt); O. Chiboub (Algeria); H. Belkhodja (Tunisia) and others.
8. 'Actas del Primer Congreso Internacional Islamo-Cristiano de Cordoba', 1974, Madrid, 1977; *The Muslim World*, 65, 2 (1975), pp.132–6; *Islam-Christianity*,

I, Rome (1975), pp.103–13; *Bulletin* (1975), pp.28–9, 199–205; *Encounter*, 15, Rome (1975), Dialogue Documents, Part III, Text No. 2.

1. VISIT OF A SAUDI ARABIAN DELEGATION TO THE SPNC
2. 24–27 October, 1974.
3. Vatican City.
4. Saudi delegation and SPNC.
5. C: 10; M: 12.
6. Three themes presented by Christians and one by Muslims (Men's Cultural Rights in Islam). This visit was part of a European tour of a group of Saudi jurists and legal specialists.
7. Muhammad al-Harakan (then Saudi Minister for Justice) and others.
8. *Bulletin* (1975), pp.28–9, 181–5; SPNC: Christian-Muslim Encounters and Congresses.

1. MUSLIM AND CHRISTIAN AWARENESS AT GRIPS WITH PROBLEMS OF DEVELOPMENT
2. 11–17 November, 1974.
3. Tunis.
4. Centre d'Etudes et de Recherches Economiques (Centre for Economic Studies and Research, Tunis University).
5. C: 13; M: 28.
6. Various papers and discussions on the following themes: The Religious Message in the Contemporary World; Plurality of Cultures in the Contemporary World; Unequal Development in the Contemporary World; The Contemporary Population Explosion; Historicity and Progress; Technology; Violence; Results and



Perspectives of Biblical Studies; Results and Perspectives of Qur'anic Studies.

7. M. Arkoun (France); H. Belkhodja (Tunisia); M.B. Abdallah (Morocco); A. Wahab Bouhdiba (Tunisia); A. Kamal (then Vice President of Egypt); A. Merad (France); S. Saleh (Lebanon); M. Talbi (Tunisia) and others.
8. *Recontre Islamo-Chretien: Conscience Musulmane et Conscience Chretienne aux prises avec les defis au development*, Ceres, Tunis, 1976; *Bulletin* (1975), pp.28–9, 196–8; *Islam-Christiana*, I, Rome (1975), pp.115–24; *IBLA*, 134 (1974), pp.2, 329–47; *Encounter*, 15, Rome (1975).

1. MUSLIMS AND CHRISTIANS IN SOCIETY. TOWARDS GOODWILL, CONSULTATION AND WORKING TOGETHER IN SOUTH EAST ASIA
2. 4–10 January, 1975.
3. Hong Kong.
4. World Council of Churches.
5. C: 23; M: 13.
6. Discussion on themes like: The Need for Christian-Muslim Dialogue in South East Asia; The Theological Basis for Muslim-Christian Relations; Areas of Common Concern in Social and Political Contexts; Consultation and Co-operation between the Religious Communities.
7. S. Abdullah (Indonesia); R. Anwar (Indonesia); Z. Daraja (Indonesia); H. Nasution (Indonesia); R.B.R.H.G. Nawanwi (Malaysia); F.B.H.G. Othman (Malaysia); S.I.B.S. Abd al-Rahman (Malaysia); M. Yusuf (Malaysia); P.T. Albar (Philippines); A.C. Gilani (Philippines); C.A. Majul (Philippines); M.O. Mastura (Philippines); Senator M.A. Tamano (Philippines).
8. *Study Encounter* 11, 1 (1975), pp.5–13; *Dialogue Documents*, Part III, Text No. 3.

1. THE SEMINAR OF MUSLIM-CHRISTIAN DIALOGUE
2. 1-6 February, 1976.
3. Tripoli, Libya.
4. Arab Socialist Union, Libya.
5. C: 15; M: 15 (and approximately 300 observers from both sides).
6. Christian and Muslim papers on the following themes: Religion and Ideology; Common Bases and Encounter; Faith and Social Justice; How to Overcome Prejudices and Misunderstandings.
7. M.A. Sharif (then Libyan Minister of Education); A. Shahati (then A.S.U. Secretary for Foreign Affairs); A. Khutba (Syria); I. al-Ghuwayl (Libya); S. Saleh (Lebanon); E. Ibrahim (Emirates); M. Mahmood (Egypt); S. Mujadidi (Afghanistan); A. Amir (Egypt); A. Shaybani (Libya); M. Aichoubi (Algeria); A.S. Darjani (Palestine); I. Faruqi (Palestine); Y. Iraj (Kenya); B. Bakr Karar (Sudan); B. Turki (Tunisia).
8. *Islam-Christianity*, 2, Rome (1976), pp.135-70; *Bulletin*, (1976), pp.31, 26-48; *Journal of Ecumenical Studies* (Temple University), 14, 1 (1977), pp.32-50; 14, 3 (1977), pp.484-500; *Renovatio*, 2, Geneva, (1976), pp.337-49. Documentation Office of the White Fathers: Muslim-Christian Congress Tripoli, 1-6 February, 1976; (Current Documentation 5) Rome 1976; Dialogue Documents, Part III, Text No. 4.

1. S.P.N.C. VISIT TO IRAN
2. 1-7 June, 1976.
3. Tehran and other places.
4. Iran Organization of Auqaf.
5. C: 3; M: 3.
6. A 'Get to Know' visit to Iran.

7. M.H. Ahmadi (then Deputy Prime Minister of Iran); Ayatollah Shariat Madari; Ayatollah Muhammad Tawqi el-Kumi.
8. *Bulletin*, (1976), pp.33, 319–26; S.P.N.C.: Christian-Muslim Encounters and Congresses.

1. CHRISTIAN MISSION AND ISLAMIC DA'WAH
2. 26–30 June, 1976.
3. Chambesy, Switzerland.
4. World Council of Churches (Commission on World Mission and Evangelism).
5. C: 9; M: 4.
6. Papers by Christians and Muslims on the following themes with discussions: The Concept and Practice of Christian Mission; The Nature of Islamic Da'wah; Christian Experience of Islamic Da'wah; Christian Mission in the Muslim World (Indonesia and East Africa).
7. K. Ahmad (Pakistan); M.M. Barwani (Zanzibar); I. Faruqi (Palestine); M. Rashidi (Indonesia).
8. *International Review of Missions*, 65, 260 (1976); see also 66, 262 (1977), pp.169–75; *Islam-Christianity*, 3 (1977); *Encounter*, 36, Rome (1977); Dialogue Documents, Part III, Text No. 5.

1. S.P.N.C. VISIT TO YEMEN
2. 15–17 September, 1976.
3. Sana.
4. Yemen Government and S.P.N.C.
5. C: 2; M: 2.
6. A courtesy visit with no implications for dialogue.

7. A. Abd al-Ghani (then Prime Minister of Yemen); M.A. Zabara (then Chief Mufti) and others.
8. *Bulletin*, 33 (1976), pp.327–30; S.P.N.C.: Christian-Muslim Encounters and Congresses.

1. PLANNING FOR MUSLIM-CHRISTIAN  
DIALOGUE: PRESENT AND FUTURE FORMS

2. 20–22 October, 1976.
3. Cartigny, Switzerland.
4. World Council of Churches (DFI).
5. C: 12; M: 12 (as observers).
6. Discussions on the concept of dialogue and possible future events.
7. H. Nasution (Indonesia); A.O. Abdullah (then with the Organization of Islamic Conference); M.O.A. Abdul (Nigeria); K. Ahmad (Pakistan); M. Arkoun (France); H. Aslari (India); Y. Basalamah (Switzerland); M. Bouzouzou (Switzerland); N. el-Rawl (Switzerland); A. el-Tayib (Sudan); E. Ibrahim (Abu Dhabi); H. Saab (Lebanon).
8. S.P.N.C.: Christian-Muslim Encounters and Congresses; *Study Encounter*, 12, 4 (1976), pp.48–58; WCC – Documentation.

1. THE CHURCH AND MUSLIMS IN EUROPE

2. 19–21 November, 1976.
3. Modling (Vienna), Austria.
4. S.P.N.C.
5. C: 19; M: 6.
6. An inter-church seminar with ecumenical participation on Muslims in Europe. Six Muslims were invited as ‘resource persons’ on the last day.

7. M.S. Abdullah (Germany); S. Balic (Austria); A. Gauhar (Pakistan); A. Merad (France); D. Hussain (?); H. Cemerlic (Yugoslavia).
8. *Bulletin*, 33 (1976), pp.337–40; *Islam-Christianity*, 3 (1977), pp.198–205.

1. THE SECOND CONGRESS OF MUSLIM CHRISTIAN FRIENDSHIP AT CORDOBA
2. 21–27 March, 1977.
3. Cordoba, Spain.
4. Asociacion Para la Amistad Islamo-Cristiana (Association for Islamic-Christian Friendship, Spain).
5. Approximately 200.
6. Various papers and discussions on the theme: Positive Esteem for Muhammad and Jesus in Christianity and Islam.
7. M. Haykal (Egypt); A. Bakr (Tunisia); A. al-Aziz Kamal (Egypt); M.A. Lahbabi (Morocco); A. de Vijay Meyerovitch (France); M. Hamidullah (France); I. al-Ghuwayl (Libya); M. Rasjidi (Indonesia) and others.
8. *Islam-Christianity*, 3, Rome (1977), pp.207–28; *Encounter*, 42, Rome (1978); 53, (1979).

1. THE GOD OF CHRISTIANITY AND ISLAM
2. 31 May–4 June, 1977.
3. Modling (Vienna), Austria.
4. Faculty of Roman Catholic Theology (Modling).
5. C: 5; M: 2 (and 180 observers).
6. Papers and discussions on the following themes: History of the Encounter of Christianity and Islam; The God of the Old Covenant; God as Proclaimed by Jesus; The

God of Islam; God as One and God the Trinity; Islam as a Religion of Submission to the Will of God; To be Man as a Vocation to Communion with God.

7. I. Madkour (Egypt); A.J. Shalabi (Egypt); M.K.I. Jafar (Egypt); F. Kholeif (Egypt) and others.
8. *Bulletin*, 22 (1977), pp.191–3; *Islam-Christianity*, 4, Rome (1978), pp.207–11; Bsteh, A. (ed.): *Der Gott des Christentums und des Islams*, Modling, St. Gabriel, 1978.

1. VISIT OF AN IRAQI DELEGATION TO THE SPNC
2. 8–15 October, 1977.
3. Vatican City.
4. SPNC.
5. C: 10; M: 3.
6. Talks and discussions on Christian-Muslim relations throughout history with some emphasis on Shia Islam.
7. M.M. el-Khalesi (Iraq); B.D. Ni'ime (Iraq); S. Abboud (Iraq).
8. SPNC: Christian-Muslim Encounters and Congresses.

1. FAITH, SCIENCE AND TECHNOLOGY AND THE FUTURE OF MANKIND
2. 14–18 November, 1977.
3. Beirut, Lebanon.
4. World Council of Churches (DFI).
5. C: 11; M: 6.
6. Papers and discussions on the following themes in anticipation of the forthcoming WCC International Conference on 'Faith, Science and the Future': Historical and

Conceptual Analysis of the Theme; Ecological and Socio-Political Concepts; Theological Preoccupations.

7. M. Attiya (France); H. Askari (India); M. Qureshi (Pakistan).
8. W.C.C. DFI Documentation, Geneva, 1977; *Islam-Christianity*, 4, Rome (1978), pp.231-4.

1. CONVERSATION BETWEEN AN INDONESIAN DELEGATION AND THE SPNC

2. 1 December, 1977.
3. Vatican City.
4. Indonesia's Minister for Religious Affairs and SPNC.
5. C: 7; M: ? (Indonesian delegation: 7).
6. A brief outline on dialogue in Indonesia under the auspices of the Ministry, with discussion.
7. M. Ali (then Minister for Religious Affairs); H. Nasution.
8. *Bulletin*, 37 (1978), pp.5-24.

1. CONVERSATION BETWEEN AN IRANIAN DELEGATION AND THE SPNC

2. 3-4 December, 1977.
3. Vatican City.
4. Iranian delegation and SPNC.
5. C: 9; M: 5.
6. Discussion on various topics and a proposal to hold a highly publicized meeting of Christian and Muslim experts with Jewish participation.
7. S.H. Nasr (then Rector of the Ariya Mahr University, Tehran); S.J. Shahidi (Iran); H. Sharifi (Iran); A.Z. Khoy (Iran); A. Mohagerani (Iran).

8. *Bulletin*, 37 (1978), pp.25–8.

1. MUSLIM CHRISTIAN MEETING IN CAIRO

2. 12–13 April, 1978.

3. Cairo.

4. Al-Azhar and SPNC.

5. C: 11; M: 9.

6. Discussion of the following papers: Let us Believe in all God's Messengers without Distinction; Peace in Islam; Co-operation of Mutual Aid and the Absence of Fanaticism in Islam; Renewal of the Theological Climate of Dialogue; In the Catholic Church vis-à-vis Islam; Carrying on a Dialogue; Questions and Proposals.

7. A.H. Mahmood (then Shaikh Al-Azhar); M.M. Sharawi (Egypt); M.H. Fayed (Egypt); M.F. Barakat (Egypt); A.J. Shalabi (Egypt); H.A.M. Hashim (Egypt); A.F. Baraka (Egypt); A.H.H. Mahmood (Egypt).

8. *Bulletin*, 38 (1978), pp.157–60; *Islam-Christianity*, 4, Rome (1978), pp.214–17; 5, Rome (1979), pp.259–60.

1. CHRISTIAN MUSLIM PLANNING MEETING  
(1979–81)

2. 12–14 March, 1979.

3. Chambesy, Switzerland.

4. World Council of Churches (DFI).

5. C: 10; M: 5.

6. Formulation of 'Some Principles for Christian-Muslim Relations' and proposal of a number of conferences; among them an international youth conference and an international conference on 'Christians and Muslims Living Together'.



7. M. Haque (India); E. Ibrahim (for the Islamic Conference); N. Nasution (Indonesia); M. Rasjidi (for the World Muslim Congress); M. Talbi (Tunisia).
  8. 'Christians and Muslims Living Together', Report of Planning Meeting, (WCC-DFI) Geneva, n.d. (1979); *The Ecumenical Review*, 31, 3, (1979), p.317.
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1. SECOND MUSLIM CHRISTIAN ENCOUNTER, TUNIS
  2. 30 April–5 May, 1979.
  3. Tunis.
  4. Centre d'Etudes et de Recherches Economiques, Tunis.
  5. C: 20; M: 23.
  6. Presentation of numerous papers on the theme of revelation under the four aspects of: Revelation and Holy Scriptures; Revelation and Faith; Revelation and Reason; Revelation and History.
  7. A. Bouhdiba (Tunisia); A. Bouimidjil (Morocco); A. Talbi (Algeria); T. Najra (Tunisia); M.B. Milad (Tunisia); A. Bakr (Tunisia); H. Fekih (Tunisia); M. Al-Abed (Tunisia).
  8. Pre-Conference communications from CERES, Tunis; *Islamo-Christiana*, 5, Rome (1979), pp.221–42 (proceedings to be published from Tunis in 1980).

## المقدمة

يهدف هذا التقرير الخاص بالحوار بين المسيحيين والمسلمين " توفير بعض المعلومات الأساسية للقاء المسلم والتي لا بد منها لتابعة وفهم مجرى الأحداث ، مواضيع البحث التي تم النقاش عليها بالحوار بين المسيحيين والمسلمين خلال فترة سابقة حاليا .

و هذا " التقرير " عبارة عن بيان تمهيدى وجيز الخاص بالحوار لمجموعة " دليل الحوار " الأساسى ، اتخذته المؤسسات والمنظمات المسيحية ومجموعة " البيانات والتسويات " تم اختيارها من عديد من المناوشات والحوارات . وقد قامت المؤسسة الاسلامية بتحرير وطبع كلام المجموعتين . ويرجى بأن المجموعة الحالية عن " بيانات على المسيحية والحوار المسيحى والاسلامى " و النشرات الأخرى على العلاقات بين المسيحية والاسلام سيكون لها أهمية بالغة عند المسيحيين والمسلمين ولكنها خاصة للمسلمين الذين لهم علة مباشرة بالمسيحيين فى مناسبات مختلفة .